

CHRISTIAN EDUCATION

Published by the Council of Church Boards of Education in the United States
of America.

VOL. IV.

FEBRUARY, 1921

No. 5

CONTENTS

	Page
An Adequate Financial Program for University Church Work. J. W. Innes	3
The Housing of Women. Dean Conrad	7
Plans, Purposes, Accomplishments of a Secretary for Women. Mary Eliza Clark	12
Religious Work at the State University of Iowa	18
Christian Work at New Hampshire State College	26
Religious Work at the University of Michigan	29
Religious Work in Indiana University	31
Organizations and Co-operative Work at Iowa State College	34
The Christian Association at the University of Pennsyl- vania	35
Proceedings of the Annual Conference	36

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Religious Work in Indiana University	31
Organizations and Co-operative Work at Iowa State College	34
The Christian Association at the University of Pennsyl- vania	35
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"AN ADEQUATE FINANCIAL PROGRAM FOR UNIVERSITY CHURCH WORK"

By J. W. INNES
Executive Secretary, Ames, Iowa

Definite student work by the Church at the university is of comparatively recent date. About a dozen years ago it began. Ever since its beginning the work has been carried on for the most part with limited financial backing. In a measure this has probably been fortunate. Whatever success has come to the work has been due largely to personal and spiritual factors rather than material. Such a beginning is building on a safer and surer foundation.

Again we have been trying to find the best way to do this kind of work and doubtless we have been kept from some mistakes because the church has had no money to spend foolishly, but now that the work of the church at the university has passed the experimental stage and has justified itself by its fruits and has had time to mark out certain definite lines of activity, we feel that the time has arrived when this work can rightly claim larger financial privileges. It must be borne in mind too that our state and private universities are growing at an unprecedented rate and this justifies the feeling that the time has come when the church if it is to do its part in an adequate way, must plan a larger outlay both in personnel and material equipment at these great educational centers, and just because this need of larger financial resources is apparent and even imperative there should be outlined clearly in a conservative and constructive way, the financial needs of the work.

Possibly this can be done in the most effective way by submitting two sample exhibits of budgets, indicating what is now being done in a concrete way at the university centers.

Inasmuch as the local and student constituency in particular church varies at different centers, let it be said that exhibit "A" deals with a church at a state college where the total student attendance is about 5,000 a year, and the total student group for this particular church is about 800 for the year, with a local constituency of about 400, or a total constituency of about 1,200.

CHRISTIAN EDUCATION

EXHIBIT "A"

BUDGET OF THE WESTMINSTER FOUNDATION, AMES, IOWA

1. Salaries of Staff (including stenographers and office help):

Name of Office:

(a) Director	\$ 4,500
(b) Associate Director	3,000
(c) Executive Secretary	3,000
(d) Woman's Worker	1,200
(e) Office Secretary	1,080
(f) Treasurer	300

\$ 13,080

2. Music\$ 800

3. Miscellaneous Items:

(a) Traveling Fund	\$ 1,000
(b) Entertainment Fund	300
(c) Office Expenses	500
(d) Printing	500
(e) Janitor	900
(f) Coal and Light	1,200
(g) Insurance	500
(h) Interest	700
(i) Incidentals	500
(j) Repairs	1,000

\$ 7,100

4. Present Equipment:

(a) Size and value of Lots: 70x270	\$ 30,000
(b) Value of Buildings:	
(1) Church	\$150,000
(2) Other Buildings	15,000

Total Value\$165,000

(c) Value of Proposed Buildings.....\$300,000

\$660,000

5. Endowment:

(a) Present	\$ 1,500
(b) Proposed	300,000

\$301,500

6. Sources of Income:

Home Mission Board of Iowa	\$ 3,000
General Board of Education, New York	2,000
Board Education United Presbyterian Church, Chicago	3,000
Local Church	6,000
Students	1,800
Friends in State and outside	4,380

\$ 20,180

COMMENTS

I. Somewhat less than one-third of the budget is provided by local constituency and over two-thirds from students and outside agencies and individuals.

II. About one-seventh of funds used in equipment were provided locally and six-sevenths provided by outside agencies or individuals.

III. Present and proposed plant and present and proposed endowments approximate one million dollars (\$1,000,000).

EXHIBIT "B"

A State University with approximately 10,000 student attendance during the year and the student constituency of the particular church is 1,878. Local constituency about 1,000. Here again, as in Exhibit "A," the student constituency is approximately two-thirds of the whole constituency.

BUDGET OF THE WESLEY FOUNDATION, URBANA, ILLINOIS

1. Salaries of Staff (including stenographers and office help):

Name of Office

(a) James C. Baker.....	\$ 5,500
(b) George V. Metzel.....	2,780
(c) Edward S. Blyer.....	2,500
(d) T. Lee Knotts.....	2,200
(e) E. K. Towle.....	3,000
(f) Stenographer and Office Help.....	2,500
	<hr/>
	\$ 18,480

2. Music\$ 600

3. Miscellaneous Items:

(a) Traveling Fund	\$ 2,000
(b) Entertainment Fund	1,500
(c) Office Expenses	2,200
(d) Printing	1,000
(e) Janitor	1,500
(f) Coal and Light	1,850
(g) Insurance	3,000
(h) Interest and Taxes.....	5,000
(i)	
(j)	

\$ 17,850

4. Present Equipment:

(a) Size and Value of Lots (almost a square block)....	\$ 87,000
(b) Value of Buildings:	
(1) Church	\$ 40,000
(2) Other Buildings	9,000
Social Center Building.....	325,000

Total Value\$ 374,000

(c) Value of Proposed Buildings.....\$1,500,000

\$1,961,000

5. Endowment:

Present	\$ 25,000
Proposed	1,000,000
	<hr/>
	\$1,025,000

6. Sources of Income.

Annual Conferences of the State of Illinois.
 Board of Education.
 Board of Home Missions.
 Friends scattered throughout the State.
 Trinity Congregation.
 Students: \$2,500 to current expenses; \$1,800 to benevolences.

COMMENTS ON EXHIBIT "B"

I. As in Exhibit "A," although the exact figures are not at hand, doubtless the major part of the budget for upkeep comes from outside sources.

II. Almost the entire amount for buildings comes from outside sources.

III. Present and proposed plant and present and proposed endowment approximate \$3,000,000.

CONCLUSIONS

I. The two exhibits we propose as adequately financing the work. Exhibit "A" providing staff and its support and outlining present and proposed equipment and endowment for a local and student constituency of approximately, at present, 1,200 people, two-thirds of whom are students.

Exhibit "B" providing staff and its support and present equipment and proposed and present endowment and proposed for approximately 3,000 folks—about two-thirds of whom are students.

You will notice that the budget for support in "A" is about one-half or slightly more than that as compared with "B." The ratio, however, in equipment and endowments is about 1 to 3. "A" \$1,000,000 to "B" \$3,000,000.

These exhibits and budgets were worked out independently and in different states and in different denominations in the proportions indicated with the work to be done standing in about the same proportion, 1 to 3.

II. Seek aid financially from as many sources as are available or that may be made available.

One reason for lack of financial support in this work due somewhat to over much modesty in asking for help from all possible sources. Note that in the case of exhibits "A" and "B" above, each receives help from six (6) sources.

III. If this work is to be adequately financed the program must be pushed from the inside to the outside. If the particular center waits for outside agencies to provide adequate and permanent financing the goal will not be reached. While both student centers under exhibits "A" and "B" are grateful for the assistance of Boards and agencies yet the

stress of present and proposed budgets must be borne by the organization itself if proper progress is to be made.

IV. The very size of the task and the opportunity is an inspiring challenge to the church requiring steadfast faith and constant work. No bigger opportunity is before the church today. "Counting the cost" let us go on to build this program. It will be worth all its costs and more.

THE HOUSING OF WOMEN

ELIZABETH CONRAD

Dean of Women, Ohio State University

I have been asked to speak to you on the housing of women students at State Universities, and possibly the part which the Church can take, especially in our present overcrowded condition. Fortunately, many of our colleges still insist upon limiting their numbers and accepting only such students as they can care for properly, not only in the classroom, but in supervised dormitories or cottages.

I heartily wish that this might be possible everywhere, but State Universities are from their very nature open to all students, of their State especially, who have met the "entrance requirements." Moreover, State Universities are so close to the business world that they have come to be judged and rated in many instances by their size rather than by the standards of academic work which they demand. Individual pride then forbids that they attempt to limit themselves to small numbers. Presidents and University officials are struggling to solve in some way this question of too great numbers; numbers which overcrowd class rooms and even tend to make the teaching force less effective than it should be. State Legislatures are to be presented this year with staggering budgets from several of the great Universities, because professors must be better paid, and many new buildings must be constructed, and the equipment almost doubled for buildings at present in use. Even up-keep for these great plants is a sum which seems unbelievable to legislative committees who must find somewhere in the State's treasury money for everything without ruining their reputations by exorbitant taxes. Add to these academic demands a sum sufficient to house the 4,000 to 7,000 students, and you can easily realize the impossibility of the task.

Some of the Eastern Universities still insist upon having

their Freshmen live in dormitories. Harvard requires even those men whose families live close-by to be in residence for one year, but Harvard does not depend upon State funds, and Harvard's numbers do not begin to equal those of our Middle-Western Universities.

Not until we can muster together our Alumni, or inspire a few of our wealthy friends, does it seem possible for us to hope for dormitories. The University of North Dakota is meeting its housing problem by unique co-operation with a neighbor college. Others have been able to meet the demands partially. At Ohio State University we have only one actual University dormitory; that is for seventy-two women. We are meeting our housing problem almost entirely through privately run rooming houses. We may be said in fact to depend upon our one dormitory and upon St. Hilda's Hall, an Episcopal Hall, for our rooming house standards. Last year at the National meeting of the Deans of Women, the lack of adequate housing facilities for girls was reported as an almost universal condition in the Universities. Unfortunately, we can not assume an indifferent air and say that our students are men and women, not children. Therefore they must realize that everyone else is struggling with the housing problem and that their problem is a similar one. This is an impossible attitude for a University to maintain, for after all, most of our University students come to us direct from high school and from home. They are immature, and are faced with so many new problems that housing should not be added. In many instances, they are seeing life from a totally new angle. New from its fundamental religious theories to its social values and external aspects. I was interested to hear one of the older girls urging upon Juniors and Seniors consideration in their treatment of under-classmen. She said, "Speak to these under-classmen on the campus. Be thoughtful in the way in which you ask them to do things for you. Remember that in those first two years, they are probably going through Hades with themselves."

Each individual must of necessity work out his own problems. You have doubtless all agreed with Rev. Douglas when he says in his "Freshmen Hints" to Freshmen boys—"You must not expect that some disciplinary committee will be following you about all the rest of your days, telling you when

to change your hose, when to study, how to eat, with whom to associate, and whom to avoid. You are your own boss now. Whereas you have been riding on the back seat of yourself, you are now to take the wheel and drive. If you strip your gears, don't blame the Road Commissioners''. And yet the point is to give these young people a chance to meet the people with whom they should associate; get the kind of food they should eat; and live under conditions in which they at least have the opportunity to study. This seems more important for girls because the average high school girl has been more carefully looked after and protected at home, and because the world does not allow her the same forgiveness for reckless college days which it grants a man. Moreover, the college can not forget its responsibility and power in the formation of ideals of citizenship. President Burton said—"I am convinced that in serving the State, we must aim consciously and deliberately to assume our share of responsibility for the new American civilization which inevitably must develop in this period of readjustment'', the mind recognizes this responsibility, but we can not meet the difficulties without help, and we realize that every 4 years means a student generation.

How can dormitories help and what can a small church dormitory do in the face of numbers and conditions such as our Universities are facing? There may be all manner of girls in the dormitory, but there are also traditions to be lived up to, and there is also a woman in charge whose influence and wise encouragement of that which is fine can help overcome and throw into the background the undesirable elements, for after all we can not escape from the fact that the telling elements are quite as much the personality of the woman who guides and directs a group of girls as the good taste and beauty even of the material things which go to make up the right kind of a dormitory.

I do not wish to be understood as saying that we have not fine women who open their homes to girls, for we have some very wonderful women looking after the girls who are fortunate enough to be in their homes, but we must also use some houses where conditions are far less satisfactory, and where the girls are so far from the campus and from other students that they do not associate with college young people.

Moreover, the spirit of "getting what you pay for" seems to arise very much more quickly in small groups where one girl whose attitude is poor can give the tone, and where the householder does not have proper authority or judgment to deal with the case. She may be afraid of losing the girl if she reports her, and she may herself feel the money side too keenly to allow the girl to forget it. I know that one at least of you here feels that the same thing would be true in a house maintained by the Church, but I feel that it need not be so, provided the house is conducted in such a manner that the girls consider it a privilege to live there. At Ohio State University, at least, such a waiting list could be maintained as to make each girl feel that her chance to get into this house was a distinct opportunity. With a house-mother who understood how to meet girls, and a church committee back of her which had business judgment and was not trying to run the house on the rummage sale and church bazaar principles to make all the money possible, a cooperative interest could be maintained which would be of great value to the girls. Let me urge however that your house be entirely apart from your church administrative center and religious unit. The two harm each other when under one management.

I have said that dormitories would be expensive for the State to build, but I recognize the fact that a church would find building only slightly less expensive than the State, should it attempt to build at present. The question in my mind is whether it will not be comparatively easy however to raise money for such an enterprise among those who are interested in the welfare not only of their own daughters but of young women who are to find their education at State Universities, and who should return from their college years not only with class room knowledge and experience but with an awakened social conscience, a deeper interest in community welfare, and a religious faith which may be more individual but is none the less firm and sound because of contact with science and philosophy.

It may seem purely visionary to suppose churches can by establishing church dormitories have any such far reaching influences. These church houses could probably at most stand for the transplanted Christian home which the girls found wait-

ing for them at college. I hope that these girls will never find as house mother a religiously sentimental woman in charge of the house who purrs and quotes scripture and pets and indulges them, but rather a woman of wholesome ideals and of character who can think with the girls as well as sympathize with them, and command their respect as well as their love. For after all, girls want to find someone whose judgment seems to them good; whose word they may depend upon because it has back of it expert knowledge. (The difficulties of being a college girl—the to bes and mustn'ts of being attractive). The average college girl wants to make a good impression in her studies, and socially with those whom she meets. In her first college experiences, her own standards and ideals are often ruthlessly demolished, and she must find others somewhere. Practically, then, one of the great reasons for the existence of a church dormitory is the influence and help which the head of such a house can have upon her group of girls, and through them upon others, and for the infinite relief which it is to a girl who is meeting so many new problems to live in an atmosphere of friendliness, of refinement, of home-like comforts, and considerations; a place in short, where you are glad to tell people you live, and to which you are proud to ask your friends to come. The house, therefore, which the church conducts must be more than a barracks. It must be a house which helps set a standard of taste; which does not pretend to be luxurious, and is not run for the wealthy girl only. She can not include all the girls, but a few houses which are properly run tend very greatly to bring up the standards of all the houses—especially if the model house is conducted on a fairly sound business basis.

You know better than I the sources from which money could come for such an enterprise. Many of the fraternity houses have used the principle of bonds held by Alumni bearing low interest. The "rent" paid on the house from its income pays a little more than this interest, thus slowly paying off the house debt. Of course the most satisfactory way to furnish the house is from donations. In many cases, one person or a small group of persons is responsible for each room. Now that girls furnish all their own linen, and often their bedding, bed-room furniture is comparatively simple. Donations for the

down-stairs rooms may be handled by larger groups. The house committee should without doubt have at least veto power over furnishings. I am always glad to see a house with a dining room which is large enough to include a few outsiders.

The success of such a house from the University point of view as well as from that of its builders is to my mind its close cooperation with University and Student Government rules. First, because all disagreeable requirements may then be blamed upon the University Committee, in this way reducing to a minimum the disciplinary functions of the church and at the same time preventing students from feeling that special favorites within the church are granted special favors. One of the points which must be watched, it seems to me, is this feeling of favoritism. A church dormitory must not draw the lines closer around its own sect and therefore can not be run exclusively for one denomination. It has been suggested that if all the churches were willing to combine and build a quadrangle of dormitories, all criticism of denominationalism would be avoided. I dread, personally, to think of all the red tape this avoided. I dread, personally, to think of all the red tape in which this would involve the Church Boards, etc., but I believe that each church could build its own student house, which might be opened to members of its own denomination until say September first, at which time other students would be admitted to any vacancies then existing. This is the principle maintained by St. Hilda's Hall at Ohio State University, with the result that although the Hall is recognized as being Episcopalian, and giving preference to Episcopal girls, there are practically always some others in residence in the house.

The paper is not presented as a final word on the subject but merely as an introduction presenting some of the points open for discussion.

PLANS, PURPOSES, ACCOMPLISHMENTS OF A SECRETARY FOR WOMEN

MARY ELIZA CLARK, PRESBYTERIAN BOARD, U. S. A.

One hot day last summer, a lady was walking up a mountain side in Kentucky; her guide-companion was a small boy of the Turner tribe, made famous in the Little Shepherd of Kingdom Come. They stopped to rest, and as she fanned and

panted, she said, "We're almost there, aren't we?", and the reply was, "Lor', miss, we're only a scrap o' the way up the first bench and we got five benches to go." In relating the college student to the church we have still perhaps a good many "benches to go," but the climb is upward, and not without adventure.

Those who doubtless cover most ground on this climb are the student pastors and other church workers who can stay with the job and see it through; to these, any headquarters department of students work considers itself assistant.

The Presbyterian department of work among women students has been organized eight years. It works under the Woman's Boards of Home and Foreign Missions and has three secretaries; its territory includes all the United States. During last year, 112 colleges were visited and about 500 girls definitely interviewed. For some reason, the average of interviews is much higher this year, and one hazards a guess that the colleges are a bit more "settled,"—perhaps—like prices—reverting to the pre-war status; at any rate, there is a steadier interest in the sort of work that antedates, parallels, and outlasts the war.

Back of the details of college visits,—involving as they do, tea-parties and train schedules and tete-a-tetes,—is always the main idea of relating the college girl and the church. Sometimes one finds the college girl surprised that the church is doing real work, and is reminded of the ladies who wandered into a very much occupied student's room in an older building at Oxford, and murmured as they made a hasty exit, "We didn't know these ruins were inhabited."

The appeal of the church to the college girl is no longer that of a sacrifice; this vigorous creature of long stride, red tam, and tennis shoes, is not longing for pale emaciation and a halo, but rather, in Stanley's words, she "relishes a task for its bigness, and greets hard labor with fierce joy." "Oh, to be nothing, nothing," with its accompanying "broken and empty vessel" make no appeal to her, for she realizes that the Master has no more use for broken pottery than anyone else, and that the vessel as perfect in structure as may be, and full to overflowing, is the Master's great need just now.

It is very necessary to present the work of the church *con-*

cretely to the college girl, for concreteness is her demand in all lines. Perhaps, to use Mr. Fosdick's figure, her mind has "grown stagnant like a dammed stream, and must be set running to some useful purpose,—if only to turn mill-wheels,—trusting that activity will bring it cleansing in due time." The mill-wheel may be a Sunday School class or a Daily Vacation Bible School or a summer's work in a mountain community,—no matter, if only the stagnation be overcome.

However, concreteness is not the whole story. Doubtless all of us who work with students hear often from outsiders the sweeping statement that "college students have no real religion," they are "interested in social service but are not *spiritual*." There may not be a great deal of *talk* in the colleges about so-called spiritual things, but we can not help being sensitive to a real spiritual hunger. In a large woman's college, there is held every year a week of prayer, when some minister speaks every afternoon at five, and meets the girls for conferences at other times of the day. These meetings are not "boomed" or "boosted". Information of them is gotten to every girl on individual cards, and a notice is posted every day giving the day's subject. I quote a typical list of subjects:

The Present-day God—does he care?

The Present-day Christ—will his principles work?

Present-day Prayer—what does it do?

The Present-day Church—why maintain it?

The Present-day Christian—why be one?

More than two-thirds of the college attend this series, showing certainly a desire to search out something of that "central peace subsisting at the heart of endless agitation."

Perhaps meetings of this sort in a beautiful chapel, with organ music by a master, and a twenty-minute talk by a "crowned head" among clergymen, seems far removed from the typical church service, which the college student finds at home; but if she can but take the college-fetish of cooperation into her home community, she will find that the efforts of united Christians—no matter how different their tastes or backgrounds,—are needed to mend the world. "Twigs that snap out of the camp-fire lose their flame and fall, charred sticks; but put them back and they will burn again, for fire springs from fellowship."

The responsibility then, of any department of student work, must be much broader than recruiting or job-filling. The interpretation of the church to the student is its big task, and the filling of places in the churches' ranks of workers should be the natural outcome of the right interpretation. It will be seen at once that the establishment of personal relations is the foundation alike of the work of the local pastor and the field secretary; both doubtless feel, as did Dr. Kelman when he insisted upon parish visiting, and gave for his reason, "I can't preach to strangers."

Once arrived on a campus, one finds that the subject matter of interviews depends largely on the way one has been introduced in the university. A secretary felt quite like a gypsy fortune-teller last year, when she discovered doors and gateposts of a college flaming with orange-colored posters that screamed at the passers-by: "After college,—what? Ask Miss Clark in the students' parlor between two and three!" Questions come forth on every subject, from the wisdom of a Protestant girl marrying a Catholic man, to "bright ideas for entertaining" a Christian Endeavor Society! But on the way one encounters such questions as these: Would it be well for me to start a Christian Sunday School in our rural community, where the only religious influence so far is Mormon? How can the church deal with young people in a community where dancing is the only recreation? Is there any hope of foreign missionaries' children some time being able to get their education without being separated half-a-world from their parents? My church is not in sympathy with social service; what can I do about it? The most pious girl in this college cheats in exams—what good does religion do *her*? Can I teach chemistry in the Philippines? Do I have to accept all the beliefs of my pastor before I can work in the church? If the church has such a big work to do, why does it seem so largely to attract weaklings?

The greatest number of inquiries are, at least in the beginning of an interview, about jobs, either summer or permanent. The student department aims to be a source of supply, at least for suggestions to the various boards, when vacancies are to be filled. On the foreign side, there is frequent discussion of graduate training, and suitability to certain work or

country. On the home side, there is great interest in the summer work among the migrant groups, started interdenominationally last summer, and we hope to have many girls help with this next season. There are constant questions also about summer work in city settlements and home-mission communities. Girls frequently ask about the work of pastor's assistant, and the student department wishes this branch of church work were more standardized. There would be great possibilities for work along this line, if there were some central place where the requests of pastors for assistants, and suggestions from the student department of applicants, might make connections.

One's denominational label by no means restricts variety in interviews. One afternoon's harvest in a university this fall yielded a Congregationalist, three Methodists, a Baptist, a Lutheran, a Christian, three Presbyterians, and a Roman Catholic. At the end of each trip, names and information are sent to the student secretaries of the respective denominations and our own department in turn receives the names of Presbyterian girls interviewed by other secretaries.

Interviews, however, are but a part of the student secretaries' experience—frequently they speak at Young Women's Christian Association meetings, Sunday School classes of college girls, young people's societies, chapel services, women's missionaries societies—and among totally unexpected events might be listed speaking at a luncheon of the Daughters of the American Revolution, and preaching a children's sermon!

Perhaps we all have met the old lady who was constantly in a flutter about her three pairs of glasses. "I have got my furoffs," she would say, "and my nigh-tos is in the bureau-drawer, but I can't nowhere find my mejums." It is our effort to keep all three pairs of the college students' glasses polished and ready for use.

It is a comforting thought when we attempt to compute results, that the "Kingdom cometh not by statistics," for it is difficult to know results of work of this sort, and since so much of it is the setting of balls to rolling, one must cultivate the spirit of Huxley—"indifference as to whether the work is mine or not, so long as it is done." However, places are being filled on home and foreign field by "our children," and a goodly number of the girls taking the course in religious-social work

at Columbia have heard of it through the student department. Since September two colleges of our denomination have, upon our suggestion, systematized their giving, and each assumed the entire support of an alumna in foreign mission work. Efforts to establish the Woman's College of Tokyo as a regular foreign object in Presbyterian colleges, resulted last year in gifts amounting to \$2,000. We are ever on the scent of scholarships for foreign girls; just now we are concerned about seeing an Armenian and a Chinese girl through medical school. Requests for advice, inquiries about positions, demands for information are legion, and there is every morning interesting variety in the post-marks of our office mail.

A national student department justifies its existence only as it helps local workers to meet the needs of students. Therefore the student department is always eager for suggestions of any sort. No two colleges are alike, so it has no set program, and is anxious to fill the need deemed greatest by the university pastor or whoever represents local work. It dares not make sweeping generalizations about student affairs, for its opinion must constantly be changed, and there is danger of finding applicable the statement of Josh Billings: "It's better not to know so much, than to know so much that ain't true."

Perhaps, at various times, it is our common fear that we shall be the victims of "easiness of desire" in our work with students; but it is doubtless our common experience to be surprised into the strengthening of our little faith; faith, which as President McCracken says, must be "not of the past, but of the living present; not of the completed thought of the ages, but of the process of the great to-be;" a faith that the college student cares immensely what happens to mankind, and if we but voice the challenge clearly, will do his (and her) part in making the church a vital force in the world.

RELIGIOUS WORK AT THE STATE UNIVERSITY OF IOWA

THE SITUATION

The Religious situation at the State University of Iowa is perhaps unique in that it does not present any spectacular features. The University with an enrollment for the present year of 4440 is located in the heart of the city of 15,000 people with ten Protestant and three Catholic churches within walking distance of the Campus, each carrying on a program in which students have an important part. The two Christian Associations with eleven hundred members provide the leadership in the social service activities on the campus and in the community. An Interdenominational Board lends the necessary interdenominational aspect to the work. The same tendency to normality characterizes the program of the religious workers in that it does not depend upon special campaigns or upon outside leadership, but is developed from within along the line of Religious Education, Personal evangelism, and Social Service program. It will be necessary to bear this situation in mind in order that the real results of the religious work may be apparent in the report.

DENOMINATIONAL DISTRIBUTION OF STUDENTS

<i>Church</i>	<i>Members</i>	<i>Preferences</i>	<i>Total</i>
Methodist Episcopal	966	390	1356
Presbyterian	458	209	667
Catholic	576	5	581
Congregational	305	99	404
Lutheran	212	18	230
Christian	168	33	201
Baptist	122	21	143
Episcopal	117	20	137
Unitarian	17	26	43
Christian Science	25	15	40
Evangelical	26	1	27
United Brethern	24	1	25
Reformed	13	1	14
Jewish	12	1	13
Latter Day Saints	12		12
Universalists	7		7

CHRISTIAN EDUCATION

19

Mennonities	3		3
Others	31	4	35
	<u>3094</u>	<u>844</u>	<u>3938</u>

Total Church Members, 3094.

Total Church Preference, 844.

Total Church Affiliations, 3938.

Total No Preference, 149.

Included in Statistics, 4087.

No Statistics, 353.

Total Enrollment, 4440.

Percent Included in Statistics showing membership	75.75%
Percent Included in Statistics showing preference	20.65%
Percent Included in Statistics showing no preference	3.60%
	<u>100.00%</u>

STUDENT AFFILIATIONS WITH CHURCHES WITH REFERENCE TO INCREASE IN PERIOD OF TEN YEARS—1910-1920

Name of Church and Percent of Increase: Baptist, 75; Christian, 108; Congregational, 118; Episcopal, 55; Lutheran, 196; Methodist Episcopal, 130; Presbyterian, 96; Unitarian, 119; Others, 108; Catholic, 102. Increase in University attendance 1910-11 to 1919-20—128%. Increase in Church membership 1910-11 to 1919-20—140%.

CHURCH ATTENDANCE

	<i>A</i> <i>Good Day's</i> <i>Church</i> <i>Attendance</i>	<i>A</i> <i>Good Day's</i> <i>Young People's</i> <i>Society</i>	<i>Average</i> <i>Attendance</i> <i>Bible</i> <i>Classes</i>
Baptist	60	40	15
Christian	75	30	55
Christian Science	28		6
Congregational	85	75	30
English Lutheran	50	50	30
German Lutheran	40	20	
Methodist Episcopal	500	200	160
Presbyterian	150	80	67
Protestant Episcopal	55	30	
Roman Catholic	550	200	500
Unitarian	75	30	
Total	<u>1668</u>	<u>755</u>	<u>863</u>

DENOMINATIONAL STUDENT CENTERS

The State and National organizations of the Congregational, Methodist, Presbyterian and Episcopal churches maintain student centers on the campus as headquarters for student work. In most cases the house serves as the residence of the Student Pastor and is provided with office facilities, spacious rooms for social activities, study groups, committee meetings and the like; or where students may find a quiet corner to write, read or study. The need of these homelike centers on the campus is demonstrated by the large number of students who use them each year. From the point of view of the religious work their value lies in the close personal contact made possible between the students and the Student Pastor and his wife.

STUDENT PASTOR'S WORK

The Congregational, Methodists and Presbyterians maintain Student Pastors.

The work of the Student Pastor might be classified under three heads, viz.: Religious Education, Personal Conferences and Social Activities. He is responsible for the Religious Education program of the students of his denomination. Bible Classes, Young People's Society, Mission Study Classes, Student Council, Denominational Guild and other types of student organization and activity make up this program. The student pastor in addition to the work of supervision usually teaches a Student Bible Class.

Through personal conferences the Student Pastor seeks to interest each student in the church activities and encourages him to affiliate with the local church. He recruits students for the various types of Social Service being carried on in the University Community, aids student leaders in organizing their activities and helps students to make the Christian decision and dedication of their lives to Christian Service. Questions relating to University life, choice of vocation, and other problems common to students are covered in these conferences. Calls are made at the men's rooms, but on the whole the emphasis is laid on encouraging students to come to the office for the purpose of conference.

Supplementary to this personal work each year a Life Work Conference is held. Leaders of the denomination present to

the students the challenge and opportunities of the Christian vocations, conferences are held with interested persons and follow up work is carefully carried out.

Social activities are conducted both in the church buildings and at the student houses. Receptions are given to new students at the opening of school, and to seniors at commencement time. "At homes are observed during the fall months and banquets are given for the purpose of getting the students better acquainted with the members of the faculty in the local church. The Young People's Societies conduct socials or "friendly nights" each week at which hundreds of students are provided with amusement and recreation.

SOME STUDENT RELIGIOUS ORGANIZATIONS

Kappa Phi is an organization of the women students of the Methodist Church. Bethany Circle is a Sunday School Class of the Christian Church consisting of women of the University.

Morrison Club is a student organization of the Episcopal Church.

Wesley Club is an organization of Methodist students.

Congregational Guild is an organization of all Congregational students.

YOUNG MEN'S CHRISTIAN ASSOCIATION

The twenty-two activities of the University Y. M. C. A. herein mentioned are so diversified that one may at first question the existence of an organized program. But each of the twenty-two activities has as its motive the rendering of service, and taken as a whole they give a correct view of the service rendered by the students to students and to the community. The Association program encourages the religious life in students by connecting them with their respective churches while in Iowa City; it causes growth in the individual through the expression of high motives and religious ideals, and it serves the specific needs of the University and Community demanding student initiative, but Service is the backbone of the program, and the General Secretary functions as a Coach. The work is of a two-fold nature. 1. The direct benefit to the student body and community. 2. The training in actual service to one's fellows which produces a fundamental development of character that is a permanent value not only to the individual but to society.

THE ACTIVITIES FOR THE PRESENT YEAR INCLUDE THE FOLLOWING:

1. Three hundred letters written to freshmen before they left home.
2. Eleven men attended a retreat before the opening of school.
3. Man sent to Junction point to meet trains and to direct new men.
4. Two information booths maintained during first two days of registration.
5. 175 bags checked free during registration.
6. Supervised the securing of religious census of students (with cooperation of churches).
7. 3000 folders printed with cooperation of student pastors for the purpose of giving publicity to the Bible classes in the church—folders were distributed in fraternities and rooming houses.
8. 2000 handbooks of student activities published at cost of \$350.
9. Councilmen trained to do membership work resulting in the securing of 405 members, and \$1,678.75 subscribed. One Fraternity gave \$136.50.
10. Approximately 100 visits made on sick men in hospital.
11. Participation of foreign students secured on the program of the All-University party. Foreign students entertained by the Y. M. C. A. council of fifty men.
12. A musical program is being provided each Sunday afternoon in the University hospital.
13. New students are being visited and enlisted in the program of the Association.
14. Moving pictures and entertainments are provided at Children's hospital. Groups conducted weekly through the hospital and its services explained.
15. Committees working with two "Hi Y" clubs.
16. A Y. M. C. A. Quartette organized.
17. Association furnishes headquarters for Boy Scouts and cooperates by assisting scout executives to secure assistant scout masters.
18. An experiment is being made with discussion groups.
19. "The All University party" under the auspices of both Associations carried out at which 2000 attended.

20. "Hello Day" successfully carried out—an attempt on the part of the Associations to mix the whole campus.

21. Twelve men attended State Student Conference in Des Moines.

22. The Association now has a cabinet of 9 men meeting weekly and a council of 45 men working on the program.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION

The Y. W. C. A. at the University of Iowa stands for Christian Ideals and Service. Active membership is based upon sympathy with the Association's purpose and a personal declaration of faith. This is the largest women's organization on the campus. Its headquarters are in the Liberal Arts Building with office and restroom adjoining the women's drawing room.

The Social department has charge of University mixers for new students, of "cozies" given on Sunday afternoons, and of teas given before the weekly meetings. An effort is made to bring about a better fellowship and a wider social contact among the girls of the University.

Discussion groups form a part of the study program and meet weekly under student leadership for a short period, giving the women enrolled a chance to help solve campus problems, and to get a perspective of University life as a whole.

More than one hundred women have pledged an hour or more a week for visiting or teaching in the Children's Hospital, and in the University Hospital. At the State Sanitarium, and at the Old Ladies Home programs are given every two weeks. In connection with the social department an employment bureau is maintained, over one hundred positions were filled during the past year.

Regular weekly meetings of the Association are held on Wednesday afternoon in the Liberal Arts Building. Programs of informational and inspirational value are arranged. Attendance varies between 35 and 120.

The membership campaign this year resulted in 630 members with 500 signed up for active committee work.

THE INTERDENOMINATIONAL BOARD

The task of securing an adequate religious work program in the State University of Iowa has caused the Student Associa-

tion Secretaries and the church workers to join closer together. The number of religious workers is so small in comparison with the needs of the field, that wisdom dictates the closest possible cooperation to conserve energy. The formation of the Interdenominational Board was the first step in the direction of a more unified program and economical use of the efforts of the religious workers.

The following articles were approved by a representative body of religious workers in February, 1919, and later were formally accepted by the Advisory Boards of the two Associations and the Ministers of the city as a basis upon which to start:

1. That there should be a unified interdenominational effort in the religious work among students.

2. That, although there does not now exist any organization that by its requirements for active membership can be said to be strictly interdenominational yet the Y. M. C. A. and the Y. W. C. A. should be accepted as the interdenominational organizations through which the effort should be made.

3. That the Advisory Board of the Y. M. C. A. should have in its membership a representative of at least every protestant denomination in the city, and also should have as ex-officio members all denominational pastors giving partial or entire time to work among students, and pastors of such other denominations as are not represented by student pastors.

4. That the Advisory Board of the Y. W. C. A. should have similar denominational representation.

5. That an Interdenominational Board should be organized which shall consist of the two Advisory Boards, all active Pastors in the city, and such others as the Board may select, including at least some students. The function of the Board being to consider and to suggest modifications in the interdenominational activities of the two Associations.

This Board should meet on call, but at least three times each academic year. Its chairman should be the Secretary of the Y. M. C. A. and its vice-chairman the Secretary of the Y. W. C. A.

6. That the student pastors should be active in the work of the Y. M. C. A. and the Y. W. C. A.

At a meeting of the Board in May, 1920, four standing committees were appointed, viz: Religious Education, Church

attendance and benevolence projects, Speakers and Recruiting, and Social Service. The functions of these committees are to find the need in their respective fields, to recommend a co-ordinate and interdenominational program to supervise the work, and to appraise the results for future recommendations.

SOME RESULTS OF A YEAR'S WORK

Number of students uniting with churches affiliate 290, confession 28.

Number students attending church, Bible classes and Y. P. Societies on a Good Day Church 1668. Y. P. S. 755. Bible Classes 863.

Students engaged in Social Service activities in the University community 300.

Students preparing for Christian service as Ministers and Missionaries 30.

Students in the Student Volunteer Band 21.

Number students joining Y. M. and Y. W. C. A., 1081.

Money raised by Y. M. and Y. W. C. A. from students, \$2,678.00.

Organizations.

- | | |
|---------------------------------------|--|
| (a) Congregational Guild. | (b) To promote Congregational fellowship. |
| (a) Presbyterian Student Council. | (b) To help carry out the church program among students. |
| (a) Methodist Student Council. | (b) To help carry out church program among Methodist students. |
| Methodist Kappa Phi. | (b) Religious and Social. |
| Methodist Wesley Club. | (b) To study intensely Religious problem. |
| (a) English Lutheran Student Cabinet. | (b) To assist the Pastor in his work with students. |
| (a) Christian-Bethany Circle. | (b) Social and Religious. |
| (a) Episcopal - Morrison Club. | (b) Social and Religious. |

CHRISTIAN WORK AT NEW HAMPSHIRE STATE COLLEGE

Eight hundred and ninety students are registered at New Hampshire State College, located at Durham, N. H., a village of about four hundred population. 63% of the students are church members, 32% express a preference for some church, and 5% have no reference. Of the 95% from religious homes 1% are Jewish, 14% are Roman Catholic, and the remaining 85% are divided among 17 Protestant communions.

The Boards of Education of the Baptist, Congregational, Methodist Episcopal, and Presbyterian denominations jointly with a local Advisory Board for College Christian Work employ an Interchurch Students' Pastor who also acts as secretary of the student Young Men's Christian Association. As Students' Pastor he cooperates in every conceivable way with the pastor and preacher of the one church in the community, historically and legally Congregational but for all practical purposes Community. The Students' Pastor carries responsibility for the pastoral work among the students, both men and women of the four cooperating denominations. (The women comprise 23% of the student body.) This pastoral work involves encouraging church attendance and associate and active membership; promoting active interest in the New Hampshire Young People's Organization of the church; teaching a church Bible Class; pastoral visits to promote spiritual growth and help with personal problems; and home entertainment. The Cosmopolitan Club, made up of the 23 foreign born students was organized this fall at the home of the Students' Pastor. Smaller groups of students are also entertained at tea or dinner when possible although there is no item in the budget covering this expense. Families of the community are beginning to cooperate in this good work by entertaining during vacation periods those students who are unable to reach home. Over twenty students were thus entertained during the Thanksgiving recess.

The Advisory Board for College Christian Work (formerly The Advisory Board of the Y. M. C. A.) maintains and furnishes an office for their employed worker, and adjoining it a Club room for the men of the college. The Community Church and vestry are also used for student work at times.

The annual budget of the Board for Christian Work is \$3250.00, \$2200.00 of which represents salary, and \$470.00 office expense, including stenographic assistance.

The Community Church purposes to be the church home for all of the students. It serves this purpose through the regular service of worship, the N. H. Y. P. O., the Church Bible School, and receptions.

An average of about 100 students attend the one service of worship held each Sunday morning. The college provides no chapel either week-day or Sunday, the one all college gathering held every Wednesday being a Convocation and entirely forensic in character.

The Church Bible School purposes to give to students who desire it a broad and thorough knowledge of the Bible from the historical point of view, an acquaintance with the facts of Church History, Comparative Religion, and Applied Christianity. Three classes meet at present, two for Freshmen and one for Upperclassmen. The enrollment is 40 and the average attendance 16.

The New Hampshire Young People's Organization has as its purpose "to promote an earnest and thoughtful discussion of practical problems; to increase acquaintance among the members, and to make them more useful in Christian service." While the purpose is social, educational and religious, it is primarily religious. The organization is for, of, and by the students. The weekly meetings are held Sundays from 7:00 to 9:00 in the evening, the devotional and discussional part of the program occupy the first three-fourths of the evening and the social portion follows. The average attendance is 70. The methods of this organization are informal and it is determined upon nothing more definite than to keep up its weekly meetings with good discussions and good leadership, usually student and free social contact.

The Young Women's Christian Association is a very active campus organization. Its Advisory Board consists of twelve faculty women, one member for each committee of the student organization. There is a membership of over 100 at present. Among the many activities promoted are: Receptions for new students, regular weekly meetings with able speakers (one meeting a month being devoted to the discussion of a World Fel-

lowship topic; social service in a Neighborhood House in Dover (five miles distant by rail), and sending 15 to 20 girls to the Y. W. C. A. student summer conference. The girls cooperated with the Y. M. C. A. in the last Red Cross Drive. As an instance of their influence, a discussion of the Point System finally resulted in the girls of the college adopting such a plan.

The Young Men's Christian Association has as its purpose "to lead each student to accept Christ's rule in his thought and life, and to cooperate in making His will effective on the campus, in the community and throughout the world." Christian Life and Community Service are the terms that sum up their program. Their work is promoted by a Cabinet made up of one representative from each of the seven fraternities and an equal number of non-fraternity men. Christian Life is actively encouraged by: Student Membership in the Community church of those who are members at home, 125 such members were obtained this year; occasional campus meetings addressed by able Christian statesmen; Y. M. C. A. membership including 50% of the men on the campus; and the attendance of a small group of leaders at the summer conference. Last year discussion groups of Rauschenbusch's "Social Principles" enrolled 150 men, this term the plan is to have a smaller group of men reached but in a more vital way through a Religious Education Class teaching "The History of Our Bible," 70 men have enrolled for such a group. Community Service is encouraged as an expression of Christian faith and conviction. This includes: Reception to new students; publishing a college Handbook; operating an employment bureau giving work to 150 men a year; providing a second hand text book exchange; and helping maintain the Club Room. Outside of the campus this Community Service includes work with boys and deputations which visit adjacent communities speaking of Christianity to Young People's Organizations or conducting entire church services from Doxology to Benediction in a most reverent manner.

Through the leadership of the Students' Pastor a religious clearing house or Christian Council has been formed. This includes representatives officially appointed by all the organizations described in this paper. It meets once a month for prayer

and for the purpose of correlating plans and activities. Through this means it is believed that the Christian forces of the college can present a more united and impressive front and a greater emphasis be placed upon the primal purpose, the development of Christian faith and character.

RELIGIOUS WORK AT THE UNIVERSITY OF MICHIGAN

I. THE STUDENT CHRISTIAN ASSOCIATION.

The religious work of the churches at Ann Arbor is federated under the Student Christian Association of the University of Michigan. A new charter has recently been adopted. The scope of the work under this comprehensive organization may be summarized as follows:

This plan does not contemplate a separate organization apart from the established denominations or churches, nor does it aim to define Christianity and reduce it to a common basis—the Association becomes merely an aggregation of denominational units wherein the units adhere to their own historic creeds and unite through the Association at Michigan to present a comprehensive religious program to the University students.

Concretely the activities of the Student Christian Association are the summary of the activities of the denominations in Ann Arbor functioning to as large an extent as possible through the local churches in their work among the students.

The officers of the Association are those who record, in the university registration, the fact that they are church members. The student members elect the President for men students and the President for women students. The men members of each denomination elect a Vice President in the annual campus election. The Board of Trustees is made up of church representatives chosen in consultation with the denominational leaders and has also a proportionate representation of men and women. The employed Staff consists of the official denominational workers in Ann Arbor together with the Executive Secretaries for men and women students.

The Treasury of the Association is a clearing house for denominational funds.

The local Ann Arbor ministers are "Honorary Advisors" in the student work.

Lane and Newberry Halls together with Guild Houses and other Church equipment, are the centers of the Association work which expresses itself to a large extent in the local churches themselves.

Hence Michigan students come from the churches, express their religious life within their own communions while at the University, and after graduation return to the churches throughout the world with an increased experience and efficiency gained through contact with the church work of all denominations in Ann Arbor during their student days.

II. THE PHYSICAL EQUIPMENT.

The corporation owns two well equipped buildings, both near the campus but about three blocks apart. Newberry Hall is the main center for women and Lane Hall the center for men. Lane Hall is the general headquarters, having the office of the General Executive Secretary and the several church workers.

III. WORKERS AND DIVISION OF WORK.

The following organizations or churches are now affiliated on the basis outlined:

The Ann Arbor Bible Chair, of which Mr. T. M. Iden is the head.

The Baptist denomination, with Mr. Howard R. Chapman as minister, giving full time to student work.

The Congregational Church, Mr. Harry G. Mershon being associate minister and director of religious education.

The Disciple Church whose work for students is in charge of Rev. F. P. Arthur, pastor of the local church.

The United Lutheran Church of which Rev. Lloyd M. Wallick is the employed student pastor.

The Presbyterian Church, U. S. A., Lewis C. Reimann.

The Methodist Episcopal Church, Miss Ellen M. Moore being student secretary.

All these except the last have their offices at Lane Hall. The Methodist Episcopal Church is near by, and Miss Moore's office is in the church.

Mr. T. S. Evans is the general executive secretary and Miss Eva Lemert is the executive secretary for women. Miss Lemert's office is at Newberry Hall.

These workers are all active members of the Staff, which meets frequently for conference and for planning work in common.

The various departments are specialized and put under the supervision of one of these workers who accepts responsibility therefor. In pursuance of this plan, the following departments are functioning.

Student Employment Department—Harry G. Mershon, Sec.

Bible Study Dept.—Thomas N. Iden, Sec.

Extension Service Dept.—Lewis C. Reimann.

Foreign Student Dept.—Lloyd M. Wallick, Sec.

World Service Dept.—H. R. Chapman, Sec.

IV. UNIVERSITY SERVICE COMMITTEE.

One noteworthy development of the past fifteen months has been the creation, upon suggestions originating with student leaders, of a University Service Committee, composed of 17 students, 3 pastors of local churches and the executive secretaries of the Association. This committee arranges for and conducts a monthly Sunday evening religious service at Hill Auditorium of the University. Speakers of national fame are called to this service. President Marion L. Burton gave the opening address of this year's series in October on the subject "The Function of Religion in University and College Life." Dr. Charles Clayton Morrison, Editor of the Christian Century, was another speaker. Bishop William McDowell is the speaker for January 16.

This service is held at 7 p. m. and is uniformly well attended. From two thousand to four thousand students are frequently present.

RELIGIOUS WORK IN INDIANA UNIVERSITY

The religious work among students in Indiana University is directed by a council of religious workers composed of the student pastors of the local churches and the secretaries of the Y. M. C. A. and the Y. W. C. A. The first group work chiefly through the churches, the second on the campus, but each individual cooperates in the program at large. This report will

discuss the work among the students under the two heads just given.

The work followed in all churches is quite similar and consists in an educational program built around the Bible classes in the Sabbath Schools with other special classes in religious education. Each one makes out a fairly complete round of social activities for the students of their particular denomination. Each of these churches centers its entire work around the city church and is under the supervision of the pastor of the local congregation. Each church maintains an active young people's organization which is largely attended by the students.

The Wesley Foundation of Indiana University directs the work among the Methodist Episcopal students. The director is pastor of the First Methodist Episcopal Church, and the associate director is the assistant pastor of this church. The associate pastor is under the direction of an advisory board appointed by the Indiana Conference composed of three members of the conference not residing in Bloomington, the presiding Bishop, the district superintendent of the Bloomington District, the pastors of the First Methodist Episcopal Church at Bloomington, and three laymen from First Church, one of whom must be a member of the University Faculty. The number of Methodist Episcopal students enrolled in the University is approximately 750.

The work for Presbyterian students in Indiana University is under the direction of a Board of Control of fifteen members appointed by the Synod of Indiana. Six of the Board reside in Bloomington and form the executive committee. The student pastor is really an officer of the General Board of Education. His appointment was made and his salary is paid by that Board. The agencies employed are the local Presbyterian Church and Westminster House, where the office and home of the student pastor are located. The number of Presbyterian students in the University is approximately 400.

The work for Baptist students is headed by a part time student secretary who is under the Board of Education of the Baptist Church and who devotes two days per week to the work among the students. The number of Baptist students and Baptist preferences in Indiana University is, roughly, 180. The

United Presbyterian Church which has only a few students makes a special effort to minister to these through the local church organization, as does also the Reformed Presbyterian Church.

The Disciples Church, with 500 students under its supervision has been attempting to minister to the students through its Christian Endeavor, and the workers are all volunteers and are under the direction of the pastor of the local church. In addition, a special pastor conducts the Indiana School of Religion in which he offers courses in Bible study and history which are open to all students.

He also conducts a rooming house for men and one for women.

Outside the groups above mentioned, the pastors of the Protestant Episcopal Church have charge of the local congregation and the oversight of the student work as well. In addition to the usual religious services, a rooming house which accommodates thirty-five (35) girls is operated.

The second phase is that of the work of the two Christian associations. The Young Men's Christian Association and The Young Women's Christian Association are quite similar, and may, in fact, be treated as one. Each organization reaches first the religious leaders of the campus, the Y. M. C. A. through their Cabinet, Freshman Cabinet, and Committee of One Hundred, the Y. W. C. A. through their Cabinet, Second Cabinet, and Freshman Commission, totaling 230 students.

The Y. M. C. A. has been conducting Bible Discussion Classes in various social groups. The two Associations with the Head of the Religious Workers' Council are preparing for eight mission study classes for the second semester to meet weekly for a period of ten or twelve weeks. These classes are to be held on or near the campus and are under the leadership of faculty men and others interested in students.

The Y. M. C. A. contributes \$1500 annually for the support of Alva L. Miller, for four years secretary of the Y. M. C. A. at Lahore, India. The Y. W. C. A. contributes \$700 annually toward the support of Anne Seesholz, national Y. W. C. A. secretary for China. The two Associations in connection with the other members of the Religious Council conduct, each year, a series of popular missionary addresses at the Sunday evening

meetings of the young people's societies of the various local churches. They also assist in enrolling students in the student Bible classes in these churches.

The Y. M. C. A. holds a bi-monthly Thursday evening religious meeting, the Y. W. C. A., weekly. Leaders of note address these meetings on subjects pertaining to practical application of Christian Standards. Both Associations have had large delegations to the summer conferences and the various student volunteer and summer conferences throughout the year.

A very interesting phase of the work this year has been the sending out of Gospel Teams to the neighboring communities. The various members of the religious council cooperate in this project.

To round out a wholesome Christian atmosphere, these Associations have extensive social programs of a type which will reach all classes of students.

ORGANIZATIONS AND CO-OPERATIVE WORK AT IOWA STATE COLLEGE

1. There is a splendid degree of cooperation between the various organizations working among the students at Iowa State College. This is brought about through an association known as the Religious Workers Association of Iowa State College, which includes the pastor of each church and one representative from each church not having college pastors, three members of the faculty appointed by the president, the college chaplain, general secretary, assistant secretary and president of the Y. M. C. A., and assistant secretary and president of the Y. W. C. A. The purpose of this organization is to correlate all of the activities of the various churches and the Y. M. C. A. and Y. W. C. A. so that they will not be over-lapping and so that all of the student body will be reached.

2. Two denominations have united in one of the projects, viz., Presbyterian and United Presbyterian. They have incorporated under the title Westminster Foundation and are taking care of the Presbyterian and United Presbyterian students with one staff and one building. Some time in the future they contemplate a Bible School under such joint auspices. The Rev. A. C. Douglass (see above) is on the staff as the representative of the United Presbyterian Church.

The degree of success which has been apparent upon the campus during this present school year is very gratifying indeed. At the beginning of the year the Y. M. C. A. and Y. W. C. A. put on a simultaneous campaign for our local expense budgets and secured a larger amount of money than ever before.

Three weeks subsequently the churches of Ames, including the Catholic, went into a joint campaign for church support, the pledges being taken for whatever church the one subscribing cared to designate. The total amount received was in the neighborhood of \$7,500. The success of these campaigns is indicative of the general success of the work being done this year. All of the churches have larger enrollments in their Bible classes than ever before. There is a greater attendance at the social programs of the church, as well as a greater attendance at the union socials (three a quarter) than ever before.

WHAT THE CHRISTIAN ASSOCIATION AT THE UNIVERSITY OF PENNSYLVANIA DOES

Representing all the evangelical branches of the Christian Church at the University, it endeavors to keep every student informed about his church, loyal to it, and in active relationship to some local church during his student days.

1. It provides for students who belong to churches without a special paid representation in the University, by means of special committees under the direction of the General Secretary.
2. It encourages and cooperates with local churches in meeting the spiritual and social needs of students.
3. Not only through its own church representatives and secretaries, but through many experts brought to the campus for special speaking and interviewing, it provides intelligent sympathy and counsel for the many problems of a student's life.
4. It promotes personal evangelism among students who are not professing Christians under the direction of a specializing secretary.
5. It conducts moral, social and religious discussion groups in fraternities, dormitories and churches.

6. It is inaugurating a School of Religion, offering, this year, several courses.

7. It conducts a Service Department under a trained secretary, by means of which hundreds of students every year are related to regular and various forms of Christian service, such as Boys' work, Medical and Dental Dispensaries, Settlement activities, deputations, etc.

8. It runs an employment bureau, loans text-books, and publishes the University Handbook, as forms of practical service to students.

9. It owns and operates University House, which through its many-sided activities, and under the direction of a paid staff of expert workers, trains students in the spirit and technique of service.

10. It maintains University Camp at Green Lane, Pa., where many student conferences and retreats are held, and where during the summer students act as counselors for the boys, girls and mothers, about 800 in all, who are taken to the camp for ten-day outings.

11. It owns and operates the International Students' house at 3905 Spruce Street, which is in charge of a Specializing Secretary, and which is used for the benefit of the foreign students of the University, and for the cultivation of a spirit of good will between the many national groups in the campus.

12. Finally it promotes Missions through mission study classes, missionary speakers, conferences on Missions, the Student Volunteer Band, and by supporting missionaries in foreign lands, notably Dr. J. C. McCracken who is dean of the Medical Department of St. John's University at Shanghai.

For all of this work it raises a budget each year of over \$90,000.

PROCEEDINGS

THE CONFERENCE OF CHURCH WORKERS IN UNIVERSITIES HELD AT
EDGEWATER BEACH HOTEL, CHICAGO, JANUARY 10-11-12, 1921

At this Conference President William Houston in his opening address made eight definite suggestions.

This conference should:—

1. Devise some means of publicity whereby the opportunity

for training young men and women for service in the church that is presented at the state universities may be placed before the church.

2. Work out a compact democratic form of organization for the Christian workers in the universities that can present a united approach to the students and to the faculty, who really represent the religious forces of the campus, community and state.

3. Write for our organization a more definite constitution with specific conditions of membership, to include students as well as workers.

Further I recommend:—

4. That the officers of the organization elected at this meeting should serve for a term of years and that all of the officers should not be changed at the same time.

5. That the organization should be represented by a publication in which there might be an exchange of ideas and plans.

6. That the officers might have a reasonable amount of money at their disposal for publicity, correspondence and travel.

7. That the membership should be kept informed as to all of the plans of the organization.

8. That the papers and addresses presented at this conference be printed for distribution by pastors, University pastors and secretaries to the friends of the work, officers and members of the church.

Later the conference took the following action regarding each of these suggestions.

1. That the center itself of a particular church spread broadcast through the state the work at the University, especially through its pastors.

That the general church papers be used.

That publicity about groups of men sent out to certain cities be given to the press of that city.

Use college and university papers.

Give illustrated lectures on the work.

Furnish material about religious work to Boost-the-University committee.

Use the University catalog.

2. That action be deferred pending results of an exhaustive study now being made.

3. That a committee be appointed to rewrite the Constitution and report to next annual meeting.

4. That this be referred to the committee on the Constitution.

5. That the Secretary be authorized to take up with Dr. Kelly the matter of space in CHRISTIAN EDUCATION for this purpose.

6. That \$200 be asked from the various church boards, whose men participate in this conference, this sum to be prorated.

7. That in the event of CHRISTIAN EDUCATION giving space to work in college and universities, the members of this conference be urged to subscribe to it.

8. That while recognizing the desirability of publishing the papers and reports, the committee cannot suggest any way of financing the project.

Messrs. Paul Micou, George R. Baker and W. D. Goehring representing the Commission of the Conference on the relation of the Church Workers Conference to local workers, to other religious agencies on the campus, and to Conferences and Conventions, presented its findings which were approved.

"This Conference is of the opinion that the term 'Church Workers' includes both men and women who are salaried by their respective churches for work among students of that communion.

"This Conference is of the opinion that the term 'University' includes state agricultural, mechanical and mining colleges, state teachers' colleges and colleges for women, municipal universities and large independent universities, such as Harvard, Columbia University of Chicago, Rice Institute, etc.

"In sending out invitations for the Conference it is felt that the secretaries of Church Boards of Education should be requested to furnish lists of the church workers in colleges and universities whom they recognize as such.

"It is desirable that publicity should be given the Conference before as well as after its sessions. To this end the church press should be used.

"It is desirable that the Conference have a means of communication with its members and those who did not attend. For the present we feel that this means should be through the publication of the Council of Church Boards of Education.

"It is important that those attending the Conference make a special effort to report it to other church workers in their institutions who did not attend, and to their own church clientele.

"It is important that Church Workers present their problem to synods, assemblies, conventions and other official agencies of churches.

"It is felt that the Conference of Church Workers in Universities should be held annually."

The officers of the Conference were continued for another year: President, William Houston, Columbus, Ohio; Vice-President, N. D. Goehring, Lawrence, Kansas; Secretary-Treasurer, Vernon S. Phillips, Columbus, Ohio.

The Committee on the Revision of the Constitution consists of Messrs. Phillips, Findley, Goehring and Hanna.

The next meeting of the Conference will be held in Chicago, the time and place being left to the decision of the officers after consultation with the secretaries of the Boards of Education.



